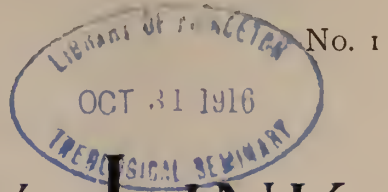


ISSUED MONTHLY

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THE



MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

JANUARY, 1907

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THE MISSIONARY LINK

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

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I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands, incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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JANUARY, 1907.

NO. 1.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

"FIVE years ago," writes Dr. J. F. Griggs, "there was not a daily paper in Peking; now there are ten, and one of them is one of the few women's *daily* papers in the world. The government is grappling seriously with the control of opium, a gigantic problem. The government has taken the Hankow railway for the purpose of operating it, and is planning railway extensions. The penal code has been revised, and the most brutal forms of punishment abolished. Telephones and the telegraph are being introduced and reform and progress are everywhere visible. A former president of one of our universities, now a resident of China, says that from the standpoint of absorbing interest he would rather live the next twenty-five years in China than to have lived in any other land during any fifty years of its history."

AT the recent meeting of the Chinese Press Association in Shanghai, speeches were made advocating modern education. These sentiments are significant. "The first duty of each one is to do his best to disseminate the seeds of modern education. Schools and colleges for girls as well as boys are the only weapons at hand to fight ignorance and prejudice, and every patriot should do his best to start and estab-

lish schools in the country—primary, middle, and high schools. A common education is what is needed in China in order to enlighten the masses and prepare them for the responsibilities and duties of constitutional government. Girls' schools are a *sine qua non* for a nation's prosperity and enlightenment, for from mothers, in the first place, do children get the foundation of their knowledge of love for country and of devotion to the Emperor. There should be three girls' schools to every boys' school. If this were so, China would then indeed have a grand future."

"THE Brahmos are planning a Theological College and Brahma Missionary Training College at Calcutta, the object of which shall be to impart liberal theological instruction, and to train Brahma Missionaries with a view to make provision for vigorous carrying out of theistic work in India and abroad. The institution is to have a competent and devoted staff of teachers, a well-stocked theological library, and other accessories for the training of ministers and missionaries. There are to be scholarships, examinations, certificates, diplomas, fellowships, and other things; and it is proposed to carry the theistic war into Japan, Burma, China, Siam, Ceylon, and other lands."

"DOMESTIC affection," writes Dr. Fitchett of the Hindu religion, "exists under the shadow, but it is of a curious sort. The Hindu notion of wedded love is of the animal kind; and a Hindu mother will flee from her dying child if it has the plague. Under certain conditions, Hinduism undoubtedly evolves strange forms of stoicism. But it does not make the Hindu frank or truthful. It does not purify his imagination. It leaves him without any impulse to pity."



MARY S. ACKERMAN HOYT HOSPITAL AND DISPENSARY.

IN EASTERN LANDS

INDIA—JHANSI.

GOD'S POWER.

By DR. ALICE L. ERNST.

YOU no doubt have been hearing of revivals in different parts of India, and while such a manifestation of God's power has not yet been experienced here, God is certainly working in the *Mary S. Ackerman Hoyt Hospital*. Since the beginning of the year we have had eleven baptisms from Hinduism, five little girls have been rescued, and five of our present patients will take upon themselves the name of Christ; so that in nine months twenty-one souls have been brought into the Kingdom. This should cheer and encourage all who are praying and working for this station.

I am writing especially to tell you about two of these converts. Lalliya and her daughter Lachli. Poor Lalliya's previous history is a sad one, for her three sons died in their infancy, and when her little daughter was born, her Hindu husband took a second wife and turned her and her month-old infant out of his house. Her only way of earning a

living for herself and her child, was by doing the work of an ordinary cooly, breaking stones for roads, carrying bricks, and so on. This she continued to do for some years, until her health gave way and she came to our Hospital. Here for the first time in her life, she heard the good news of the Gospel, and became much interested in it. After some improvement in her condition had taken place, she asked to go out that she might bring her daughter.

A week later she returned with a happy face bringing Lachli, now ten years old, and said that they both wanted to become Christians. When further Christian instruction had been given to them, and it was quite evident to all, that both mother and daughter had really been born again, they were baptised. It was our intention to send Lachli, a few days later, to our Orphanage in Cawnpore, but before she could get away, she was seized with small-pox and had to be put in our little Contagious House some distance from the Hospital. Here her mother remained with her day and night, and proved herself a faithful and helpful nurse. Later she was joined by two other small-pox patients, and to these she was equally attentive. All these patients recovered, became Christians, and are now at Cawnpore.

Lalliya, though well, remains with us, for we could not think of sending her out to

her old hard life, and she makes herself generally useful. When the patients' cook is ill, it is Lalliya who will take her place most cheerfully, and if there are errands to be done, she is also ready. In fact her presence is like a sunbeam in the Wards, and we feel that we should like to keep her and give her some definite training, for she is still a young woman, (about thirty years old) and could learn a great deal of the practical part of nursing.

After such training we could send her into the Zenanas where our other nurses could not go unaccompanied, and such service as she could render would be of untold benefit to the *purda* (secluded) women who know nothing and worse than nothing about the care of the sick. Twenty-five dollars a year would support Lalliya while undergoing this training, and I am praying that some reader may wish to help this "babe in Christ" into a life of richer service for Him, by assuming her support. Her little daughter Lachli at our Cawnpore Orphanage is also unsupported, and twenty dollars a year is also prayerfully and earnestly desired for her.

JAPAN—HAKONE.

VILLAGE SCENES.

By MISS JULIA N. CROSBY.

I SPENT my summer vacation at Hakone Lake, which, owing to the heavy rains, looked more beautiful than ever, for the water had risen and spread so far beyond its usual limits, that it was broader and finer (especially in the southern part of the lake, where the shores are lower), and the verdure on the hills by which the lake is surrounded was fresher and greener than I had ever seen it.

In August the annual festival in honor of the dead took place. This and the one at the New Year are the two great festivals of the year. During three days an almost constant stream of worshippers passed along the road leading to the beautiful grounds of Gongen, situated on the east side of the lake. Tradition affirms that when Buddhism was introduced into Japan from China by way of Korea, more than twelve hundred years ago, its first temple was built upon this site, and that from this centre it spread to all parts of the empire. But the temple, its priests, and

all its paraphernalia of Buddhist worship have long since given place to the more simple structure and accessories pertaining to Shintoism, and now on that thickly-wooded hill there stands only a shrine—large, but perfectly plain.

Looking through the latticed wooden doors, which are always closed, nothing can be seen but a framed inscription, a steel mirror, and strips of white paper hung around the walls. Outside the door is the usual contribution-box. From the plateau on which this building stands, there is an avenue of splendid cedars, leading to the lake, which crosses halfway down a similar avenue that leads to the village. These trees—the *cryptomeria Japonica*—are peculiar to Japan. They are tall and very straight, and some of them are several hundred years old. These stately cedars line the avenues leading to Nikko, Nara, and other places, and are to be found in all the old temple- and castle-grounds.

At the close of the festival, which was conducted very quietly on account of rainy weather, there was a beautiful illumination on the lake. A chain of lanterns of different colors was stretched across, fully a quarter of a mile from shore to shore, at a little distance from the village. They burned brightly, floating on the water for over an hour, a light breeze causing them to recede very slowly, and finally they disappeared one after another. It was really a weird and beautiful sight.

The Y. M. C. A. is a very active, wide-awake organization, always seeking to gather in young men and devising means to interest and make good Christian workers of them. They hold summer-schools every year in different places, which are well attended and productive of much good. This year they tried the experiment of opening a boarding-house for young men during the month of August. It succeeded so well that they plan to try it again next year for two months with larger accommodations. A secretary and one or two of the older members of the Association were in charge, and it will be a great advantage for all young men to have such a safe and pleasant place in which to spend their vacations.

They had regular services every Sunday morning and evening, inviting different pastors to Hakone on purpose to preach for them. They also had prayer-meetings, lectures, and

social meetings through the week. Finally, the day before they closed, they had a very successful garden-party in the grounds of the hotel. They charged a small entrance-fee to meet expenses. There were refreshment tables, where ice-cream, cake, and various Japanese delicacies could be purchased, and a long programme of sports had been prepared, consisting of boat-races, tub-races, tricks, etc.; and all, including an evening entertainment of tableaux, and games, went off very pleasantly. From some remarks that were repeated to me, I judge that a very favorable impression was made upon the residents of Hakone by the cheerful disposition and correct lives of the young men of the Y. M. C. A.

CHINA—SHANGHAI.

SPIRITUAL TRUTH AMONG CHINESE CHRISTIANS.

By DR. MARY E. NEWELL.

THE question is often asked at home whether the Chinese Christians are really growing and developing, spiritually, as the years go by. I wish whoever doubted the spiritual growth of Christians in China, could have attended with us a most interesting dedicatory service in a Christian home near our Hospital a few weeks ago.

The occasion of the service was the dedicating to God of a dear little baby boy—a only child—born in the home a month before when we were called in professionally. The father, an exceptionally bright, attractive, young man, has been a Christian less than eight years, and in that time has developed into a most earnest, devoted follower of Christ. He is held in the highest esteem by all who know him, and holds a very responsible position with a large business house in Shanghai. The mother of the baby boy is a sweet-faced young woman, twenty two or three years of age—a daughter of the native pastor of the North Gate Baptist Church.

The first time I visited the home I cannot tell you how delighted I was to see the beautiful mottoes on the walls—Bible verses which we all love. I remember one in the living-room:—"As for me and my house, we will

serve the Lord," hung in a conspicuous place, testifying to the faith of this household.

On a table in the bedroom I noticed a number of foreign books, which I was curious to examine. Imagine my delight to find a large commentary on the Bible, several smaller Bible helps, one of Mr. Myers's and another of Mr. Moody's books. Mr. Zan is a college man, and reads and speaks English beautifully.

When the baby was a month old, we received a typewritten invitation to the dedicatory service and feast following it. The father-in-law conducted the service, and we sang a couple of hymns appropriately chosen; then the pastor read us the account of Christ blessing little children brought to Him. Then followed a most earnest talk, addressed particularly to the parents, and urging the necessity of right living in the home, before one's family and friends. He said that parents should be most careful to *live Jesus Christ* day by day—which he considered as much more important than the preaching. After an earnest prayer we sang a closing hymn, after which we were invited to go upstairs to the feast which was an exceptionally good one.

I need not tell you that such an occasion is a real spiritual tonic to us all out here in China; and one's heart is filled with praise and thanksgiving to our Father for such evidences of His grace in the hearts and lives of men and women so recently living in heathendom.

This is only one instance; there are many to prove the real work of grace that He has begun, and we have His own word that what He has begun He will perfect unto the day of Jesus Christ.

Miss E. Irvine writes:—

Our last Communion Service in the Van Santvoord Chapel was a very helpful one. The native pastor officiated and one longs that there might be many more such native ministers raised up. Forty-five Christians gathered around the altar, three being received on confession of faith. One is the blind woman of whom mention was made in the Sept. 1906 MISSIONARY LINK, the mother of a woman who was baptized at our last service, and the third was one of the pupils of the Bridgman School. How one rejoices in seeing new centres of light in the neighborhood where these chosen ones live!

HOME NOTES.

THE DIVINE PURPOSE.

“AND the years glide by.” This thought, which is uppermost as we write a new date at the opening year, takes on a deeper aspect as we sum up what has been wrought as each has come and gone. If mankind does not take a backward step, we take heart in noting how rapidly does the day dawn all over the world.

No finer inspiration could be found than in these words of Rev. W. L. Watkinson: “It is not the purpose of God that the nations should exist as so many hostile groups. Hitherto this has been largely the case, but chronic national antagonism is not Heaven’s design. Neither is it the design of God respecting the various peoples that they should dwell in a state of isolation. The Divine purpose is manifestly that the several nations shall complete each other through sympathy and reciprocity. Just as God binds the orbs of the sky into magnificent musical systems, in which each star still preserves its own orbit, and movement and color, so does He, by many subtle chords, link together the scattered nations into harmonious constellations, into one vast and blessed brotherhood, each people still retaining the distinctive characteristics which are so precious to itself and to the race.

“*Geography* indicates this. The good things of nature are not all found in any one land; they are distributed over the planet. . . .

“*Ethnology* also gives a reason for national sympathy and intercourse. No one national type includes all perfections. The mental and physical differences of mankind show, just as clearly as geography does, that the nations need one another. . . .

“*History* shows us the solidarity of the race, and how wonderfully any one people is enriched by the contributions of the rest. . . . Through successive generations, the several nations have enriched each other in art, industry, literature, jurisprudence, language, philosophy, government, and religion. The thought of God is the brotherhood of man, and all things prove it. The nations are not self-sufficing and designed to dwell apart; China is an object lesson as to the

evil of national isolation. The nations are not doomed to perpetual hostility; they are not to grow by destroying one another.”

THEN AND NOW.

THE BICENTENARY OF INDIAN PROTESTANT MISSIONS.

WHAT has been accomplished in two hundred years of work in India? Looking at it even from a worldly point of view the progress has been wonderful.

July 1706. Two Protestant Missionaries enter India.

July 1906. Over 4000 Protestant Missionaries in India.

July 1706. Just one small station, the two Missionaries living in a small rented house in the lowest part of the town.

July 1906. All the chief stations of India occupied by Missionaries, and scores of Missionaries in some of the towns, and property worth millions upon millions of pounds.

July 1706. Not a single Indian helper, no Indian Pastor, Catechist, Evangelist, or Teacher.

July 1906. Thousands of earnest, educated Indian workers, and these visiting thousands of villages every year.

Until the first Jubilee (1756) which was celebrated with great enthusiasm in Tranquebar, when Schwartz was just developing into a man of power in India, Mission work had been confined to a small area, but immediately after that event Schwartz and others began to extend their work, and preparations were made to carry the Gospel to all parts of India. During the next 50 years this was the great feature of Mission work, new fields opened, new stations occupied.

The second Jubilee or one hundred years ago (1806) was one of the most wonderful in the history of Missions. In that year the revered Henry Martyn came out to India, and raised the standard of Mission work. It was in 1806 that the Rev. Buchanan’s great Ecclesiastical scheme was put forward. By this great scheme churches were to be built by the East India Company in all the chief stations of India and provision was to be made for Chaplains to care for the souls of the Europeans in these stations. Carey at this time had matured his plans for a thorough evangelization of several parts of India, and had

arranged for the translation of the Bible into many of the Vernaculars of India. This second Jubilee was noted for its thoroughness of work and the men for their devotion to their work. It was during this period, the third fifty years, that Duff and others established their schools and colleges and Mission work was put on a firmer basis than ever.

We have therefore these three periods clearly marked. The first fifty years men entered on Mission work with fear and trembling and in the face of much opposition. Then came a period when men extended their work in faith, and then a period when this faith was deepened.—*Selected.*

TRUMPET NOTES.

By REV. GEORGE ADAM SMITH, D.D.

TRUE religion is a conviction of the character of God and a resting upon that alone for salvation.

Temptations keep far away from the heart that keeps near to Christ. Under the shadow of our Rock, for us the evil of the present loses all its suggestiveness, the evil of the past its awful surge of habit and guilty fear.

Pardon does not change the outside of life. Although the penitent be truly reconciled to God, the constitutional results of his fall remain. God would baptize us with the most powerful baptism possible—the sense of being trusted once more to face the enemy upon the fields of our disgrace.

He (Hezekiah) had snatched from death a new meaning for life. Who are these holding without rest or haste the tenor of their way, as if they marched to music heard by their ears alone? These are they “out of great tribulation.” They have brought back into time the sense of eternity.

Vicarious suffering is not a curse, it is a service for God. It proves a power where every other force has failed. Pain, the blessed means of God, is man’s abhorrence and perplexity.

HAPPY SURPRISE.

MISS Susan Augusta Pratt writes: Last June we celebrated the thirty-fifth anniversary of Miss J. N. Crosby’s arrival in Japan. We decided to invite her oldest Japanese and American friends to tea as a surprise to her. We had decorated the parlor with flowers

and Japanese plants—also a pine tree, symbolic of long life and congratulations, presented by three humble friends—the cook, the milk man, and the laundress.

Miss Crosby’s surprise and pleasure were great, as one after another, her old friends came in. Many of them were white-haired, and it made a pretty picture as they sat around the tea table. A regular “birth-day” cake, with thirty-five candles, was brought in and cut by Miss Crosby. Many congratulatory remarks appropriate to the occasion were made; and one pleasant feature was the presentation of a small book, a collection of the thoughts, wishes, and grateful words of her Japanese daughters and friends, each one having written a page. It was most interesting to hear Miss Crosby tell of the changes which have taken place during her long term of service in Japan; of the missionaries who had been called to higher service, and of the growth of Christian work. It is touching to see the love and reverence with which she is regarded by all her “girls,” many of whom fill positions, while many are happy wives and mothers, making homes which are bright spots in all parts of this land.

Truly “her children rise up and call her blessed,” and I am sure I voice the hearts of many when I say that we ask God to spare her to us for a long time, if it be His will.

A QUICK RESPONSE

OUR Treasurer, Mr. John Mason Knox, writes November 20, 1906: I enclose a slip cut from the December number of the *Missionary Link* with a cheque for \$300, to pay for the medical assistant (Miss Catherine James), at the Mary S. Ackerman Hoyt Hospital at Jhansi, for the year 1907. This money is to be used for that purpose only, and the donor requests that the identity of the giver be not stated.

PRESSING WANT.

DR. Mina Mackenzie asks: Could we have two or three beds with frames for our little ones at Cawnpore, similar to those used for babies at home? It would be a great relief from anxiety to us who are caring for them, as there is always danger of their falling out of bed, especially at night, while the older girls sleep.



THE SCHOOL AT SONARPUR.

FOR MISSION BANDS

A DAY IN SONARPUR.

By S. C. EASTON.

AN hour's ride from Calcutta on the train there is a little village by the name of Sonarpur, and I want our readers to spend a day with me there. We must leave the city at ten o'clock, and although the distance is only fourteen miles, this is India, and trains and very many other things move slowly. We stop a long time at stations and wait for other trains, but at last we steam into the Sonarpur or the "Golden Village" station, and our eyes are drawn to the extreme end of the platform,

where a group of our little girls, with books and slates under their arms, are waving a welcome, and join us as we leave the train, while others from different directions fly on ahead to give the news that we are coming.

It is but a few steps from the station that we are going, and soon we turn into the pretty little garden surrounding our small three-roomed bungalow, with the pleasant mud (!) school-house just behind. It is a quiet group of children we look in upon, sewing at this hour on the pieces of patchwork so carefully prepared and sent out to us from America.

As soon as all have gathered the sewing is put away, for this is preliminary to the real work of the day. The roll is called, and the

prayers and opening exercises, singing, reciting of hymns, etc., follow. By this time the room is overcrowded, as often in the region of seventy are present. We are sadly in need of a second teacher, as soon as a suitable one can be found, and this last is not an easy matter, as the conditions are peculiar.

These little ones take a great delight in their school, and their ambition and desire to excel is very pleasant to see. Nothing else would bring them day by day, for very frequently the home influences are against their coming to us, especially when the parents waken to the realization of what they are being taught, and of how the truths are finding lodgment in their hearts. But come they do, and are very desirous of showing the progress that has been made since the preceding week.

One not accustomed to these little Bengali girls would be amazed to hear all they have been learning—little ones often from whose lips one would scarcely expect to hear anything but baby talk. But it behooves us to be at work while we can, for all too soon they will be married and go into homes often far removed from where our influence can reach them.

There are six classes, and these come one after another to have all the lessons reviewed—Bible stories from the life of Christ, Bible verses recited by heart, a catechism, a little book called the "Old, Old Story" in which they delight, followed by the reading, spelling, writing, and simple arithmetic. With us go down the Bible women, who visit in the homes of the children, seeking to bring the precious truths of the Gospel to the hearts of the women, who seem peculiarly ready to hear the message.

It is a busy day, with only time remaining for various directions and a season of prayer with the workers before we leave on the four o'clock train back to the city, feeling glad that there is this centre of light, sending rays far out into the surrounding darkness.

A DINNER PARTY.

By BERTHA MILLER.

WHEN we closed the Margaret Williamson Hospital for a rest during the month of August, all the helpers went to their homes or to friends, excepting three. One girl's mother lives here in Shanghai, but works out as a servant. Of

necessity this girl must stay at the Nurses' Home. The homes of the other two are far inland, nearly a month's travel away, so they had to stay. Then our four *protégées*, Tuh Foh, Chan Ling, E. Ling, and Tsoen Yung, these, with an old woman servant, composed the household during vacation.

We were enjoying the rest and quiet of our own home at Stevenside so much that we thought we should like to share it a short time with our little family at the Hospital. So we invited them to have dinner with us on Thursday evening. They all came, dressed in their "Sunday clothes," looking very happy. We had made an extension in our table, so there was room for ten of us.

After they were all helped to a bountiful supply there was a long wait. Only one girl had ever eaten before at a foreign table, consequently they did not know how to use a knife and fork. We urged them to eat, for we began to be fearful lest all the food would be wasted. Everything was cooked in our foreign way, except the rice. At last one girl ventured to take her spoon and very slowly began to eat, and then they all followed, not knowing what to eat first or how to begin. After several waits, when we urged them not to be polite, but to eat all the food, they managed to make quite a hearty meal. For dessert we had cake, and for fruit, apples and watermelon. These they knew how to eat, and managed quite well.

When dinner was over we called *rickshas*, and all went for a ride to see the sunset. The way was along old canals, almost overgrown with tall grasses, green with stagnant water and water-plants, and by some native cemeteries, if they could be called that, for the graves were in their gardens. Vegetables of all kinds grew around them; over one a large pumpkin vine. Some were overgrown with beautiful tall grasses. In all, it was beautiful, with the glorious sunset. We rode about two miles, then got out of our *rickshas* to rest the coolies. Immediately we had a crowd of children, men, and women around us, wondering what we could be doing. We told them we were just out to have a little fun. The ride back was delightful. As it was the time of full moon when we turned our backs to the sunset, we had a glorious view of the big silvery moon rising. We arrived home about seven o'clock, and after many profuse thanks from our guests, they bade us good-night in very excellent English.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from November 1 to November 30, 1906.

ALLAHABAD, INDIA.

N. Y.—N. Y. City, Mrs. A. C. Hencken, salary of Miss Wishart \$600 00

CALCUTTA.

Mass.—Boston Br., Miss Lucy Littell, Treas., Miss M. B. Means, Gardner Memorial, \$5 00

N. Y.—Brooklyn, N. Y., per Mrs. S. T. Dauchy; Primary Class, Clinton Ave. Cong. Ch., Mr. T. G. Bunker, Treas., for child in orphanage, 25.00. N. Y. City, Mrs. Wm. Vernon, for Rob-habate Saikai, 10.00; Mrs. Davis Coxie, two scholarships, Gardner Memorial, 100.00; Miss E. M. Pendleton, for orphanage, 4.00. Total, 139 00

N. J.—Slackwood, Union S. S., per Mrs. William Gray, for orphan, 5 00

Pa.—Germantown, X. Y. Z. Society, Mrs. Frederic Shaw, Treas., for B. Woman and Convert Home, 60 00

Va.—Richmond, The Ministering Children's League, Ch. of Covenant, per Mrs. J. C. Stewart, for orphan, 20 00

Mo.—St. Louis, Mrs. S. W. Barber's collection for Bible Reader, 20 00

Total, \$249 00

CAWNPORE.

"Mary Avery Merriman School."

Pa.—Phila. Br., Mrs. Wm. Waterall, Treas., for support of two children, \$50 00

JHANSI.

"Mary S. Ackerman Hoyt Hospital."

N. Y.—N. Y. City, Miss A. T. Van Santvoord, for salary of Miss E. C. Morrison, 300.00; Mrs. F. Dodd, for support of nurse, 50.00. Total, \$350 00

Pa.—Germantown, W. and O. Band, Rev. D. M. Stearns, Miss L. E. Allen, Bible Reader, 10.00 Shippensburg S. S. Normal School, Miss A. V. Horton, Treas., for school, 4.67. Total, 14 67

Md.—Baltimore Br., Mrs. A. N. Bastable, Sec'y, Miss E. C. Wright, for Louisa Dean Memorial Bed, 25 00

Total, \$389 67

SHANGHAI, CHINA.

N. Y.—N. Y. City, Miss J. Driggs, for M. W. Hospital, 10.00. Ossining, "Hearts and Hands for Jesus" Band, Miss Ethel Outhouse, Treas., for Weg Tsung, Bridgman Home, 40.00. Total, \$50 00

N. J.—Jersey City, Mrs. J. R. Vandyck, 10.00; Gladys and Elizabeth Opdyke, 10.00; for Chinese girl. Total, 20 00

Pa.—Allegheny, Orphan Asylum, per Mrs. C. A. Oudry, for M. W. Hospital, 20 00

Total, \$90 00

YOKOHAMA, JAPAN.

Mass.—Boston Br., Mrs. E. Crosby's coll., Miss A. J. Mulford, Bible Reader, \$30 00

Conn.—New Haven, the Misses Bradley, special for Miss Loomis, 5 00

N. Y.—Brooklyn, "Life Line Mission," Miss M. J. Donnelly, Treas., for support of country station, 30.00; N. Y. City, Mrs. A. C. Hencken Scholarship, 40.00; First Ref. E. Church, Mr. F. Newman, Treas., Cummins Miss. Soc., for Miss Hand's S. S., 10.00. Total, 80 00

N. J.—Plainfield, through Miss Strain, 2.00; Mrs. Warren Ackerman, 25.00; Mrs. Ernest R. Ackerman, 20.00; Mrs. Robert Rushmore, 5.00; Mrs. Chas. H. Tweed, 25.00; Mrs. Samuel Milliken, 5.00; Mrs. F. S. Martin, 2.00; Miss Addie Dietrich, 1.00. Total, 85 00

Pa.—Pittsburg, Miss M. E. Smith, for Miss Strain's work, 20 00

Total, \$220 00

GENERAL FUND.

N. H.—Concord, Mrs. Jas. Minot, special, \$3 50

Mass.—Boston Br., Miss J. Gould, An. Sub., 1.00; Mrs. J. A. Beebe, 100.00; Mrs. F. E. Blake's collection, Mrs. J. D. Richardson's Mem'l Band, 65.00. Total, 166 00

N. Y.—Brooklyn, Friend, 50.00. N. Y. City, Miss M. E. Nixon, 5.00; two mite boxes, 5.16. Total, 60 16

N. J.—Morristown, Mrs. R. R. Proudfit, 25.00; Newark Aux., Mrs. R. H. Allen, Treas., Miss J. W. Abeel's collection, Mrs. R. B. Symington, 10.00; Mrs. F. Frelinghuysen, 5.00; the Misses Condit, 2.50; Mrs. C. Brown, 1.00; Mrs. B. Stiles, 1.00; Miss J. W. Abeel, 3.00; Miss Avery's Coll., Mrs. Alling, 1.00; Miss Beach, 1.00; Mrs. H. Carter, 1.00; Mrs. S. Carter, 1.00; Mrs. Joseph Coult, 1.00; Mrs. A. C. Courter, 1.00; Mrs. F. Crane, 1.00; Mrs. M. T. Gay, 1.00; Mrs. H. Gulick, 1.00; Mrs. Geer, 1.00; Mrs. C. C. Hine, 1.00; Mrs. James Howell, 1.00; Mrs. F. Moore, 1.00; Mrs. J. H. McCracken, 1.00; Mrs. Wm. Noe, 1.00; Miss J. A. Avery, 10.00. Total, 72 50

Total, \$302 16

SUBSCRIPTIONS TO MISSIONARY LINK.

Boston Br., Miss A. J. Mulford, .50; Miss M. S. Stone, 1.50; Mrs. W. H. Harris, 5.00; Miss M. J. Boardman, .50; Mrs. A. W. Wells, 5.00. Total, \$12 50

SUMMARY.

Allahabad, \$600 00
 Calcutta, 249 00
 Cawnpore, 50 00
 Jhansi, 389 67
 China, 90 00
 Japan, 220 00
 General Fund, 302 16
 Link Subscriptions, 12 50

Total, \$1913 33

ELIZABETH B. STONE, Ass't Treas.

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA. ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.

Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.

Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles. Mrs. Lavinia Agnes Dey, } Anthony Dey.
 Mrs. Mary B. Humphreys Dey, }

"In Memoriam"—A Sister.

Eleanor S. Howard-Smith Memorial—Friends.

Charles M. Taintor Memorial—A Friend.

Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.

Associate Congregational Church, Baltimore.

Mrs. A. L. Lowery.

Peace—Mr. S. T. Dauchy.

LIFE MEMBERS.

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

SHANGHAI, CHINA.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— } Mrs. E. Stanislaus Jones.
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 Henry Ward Beecher— } Plymouth Foreign Missionary
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 Jane Alexander Milligan—Mrs. John Story Gulick.
 "Martha Memorial"—A Friend.
 Mills Seminary—"Tolman Band," California.
 Maria N. Johnson—A Friend.
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 } Mr. Wm. M. Norris.
 Mrs. Sarah Willing Spotswood Memorial—By her
 Daughters.
 John B. Spotswood—Miss Anne R. Spotswood.
 A. B. C. Bed—By Friends.
 Sarah A. Wakeman Memorial—A Friend.
 In Memoriam—A Friend.
 Ellen Logan Smith—By her Mother.
 Helen E. Brown—Shut-in Society.
 Anna Corilla Yeomans— } Mr. George G. Yeomans.
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CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.

Dolls—black-haired, with china heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired. Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

Jhansi.—For Hospital.—Cloth for bandages, unbleached cotton in any quantity, flannel, heavy white flannelette for skirts, sheets and pillow-cases, blankets, thin white counterpanes for single beds, pins—safety and straight, needles, thread—black and white, coarse and fine, note-

books, note-paper, tape of varied widths, scissors, old linen, white rubber-sheeting, white vaseline, soap—castile, ivory, etc., sapolio, scrubbing brushes.

For Schools and Zenana Work and Nurses.—Dolls with black china heads, dressed, cards of all kinds, picture rolls, black board sheeting—crayon, pencils—lead and slate, pens, note-books, blocks of paper, bags for school books, work bags filled, prizes, cloth in 6 to 7-yard pieces suitable for Xmas gifts for Bible women and nurses, remnants of bright colored cloth for *kurtas*.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Ap ons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles* or *trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: 6 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital, West Gate.

Other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

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